

**HWMR: CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND CHRONICLES, EZRA, NEHEMIAH, AND ESTHER, (Week 4)**

*Scripture Reading:* Ezra 5:1-2; Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a, 23; Zech. 3:9; 4:2-7, 11-14

**THE RECOVERY OF THE BUILDING OF THE HOUSE  
OF GOD THROUGH THE DIVINE ENCOURAGEMENT  
OF THE PROPHETS OF GOD**

Ezra 5:1	Now the prophets, Haggai the prophet and Zechariah the son of Iddo, prophesied to the Jews who were in Judah and Jerusalem in the name of the God of Israel who was over them.
Ezra 5:2	Then Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak rose up and began to build the house of God, which is in Jerusalem; and the prophets of God were with them, helping them.
Haggai 1:2	Thus says Jehovah of hosts, saying, This people says, The time has not come, the time for the house of Jehovah to be built.
Haggai 1:3	Then the word of Jehovah came through Haggai the prophet, saying,
Haggai 1:4	Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?
Haggai 1:5	Now therefore thus says Jehovah of hosts, Consider your ways.
Haggai 1:7	Thus says Jehovah of hosts, Consider your ways.
Haggai 1:8	Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.
Haggai 1:9	You looked for much, and yet it amounted to little; and when you brought it home, I blew on it. Why? declares Jehovah of hosts. Because of My house that lies waste while you each run to your own house.
Haggai 1:14	And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, the governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of Jehovah of hosts their God,
Haggai 2:6	For thus says Jehovah of hosts, Yet once more — it is but a little while — I will shake the heavens and the earth and the sea and the dry land;
Haggai 2:7	And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.
Haggai 2:9	The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.
Haggai 2:23	In that day, declares Jehovah of hosts, I will take you, O Zerubbabel, son of Shealtiel, My servant, declares Jehovah, and make you as a signet; for I have chosen you, declares Jehovah of hosts.
Zechariah 3:9	For here is the stone that I have set before Joshua — upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.
Zechariah 4:2	And he said to me, What do you see? And I said, I see that there is a lampstand all of gold, with its bowl on top of it and its seven lamps upon it, with seven pipes for each of the lamps on top of it;
Zechariah 4:3	And there are two olive trees beside it, one to the right of the bowl and one to the left.
Zechariah 4:4	And I answered and spoke to the angel who spoke with me, saying, What are these, sir?
Zechariah 4:5	And the angel who spoke with me answered and said to me, Do you not know what these are? And I said, No, sir.
Zechariah 4:6	And he answered and spoke to me, saying, This is the word of Jehovah to Zerubbabel, saying, Not by might nor by power, but by My Spirit, says Jehovah of hosts.

Zechariah 4:7	Who are you, O great mountain? Before Zerubbabel you will become a plain, and he will bring forth the topstone with shouts of Grace, grace to it!
Zechariah 4:11	Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?
Zechariah 4:12	Then I answered and said to him, What are these two olive trees on the right of the lampstand and on its left?
Zechariah 4:13	And he spoke to me, saying, Do you not know what these are? And I said, No, sir.
Zechariah 4:14	And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

### Day 1

<i>Haggai 1:4</i>	<i>- Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?</i>
<i>Haggai 1:8</i>	<i>- Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.</i>

- I. In the rebuilding of the **recovered temple as the house of God**, both Joshua (representing the priesthood) and Zerubbabel (representing the kingship) became somewhat weak and discouraged; therefore, God used the prophets **Haggai** and **Zechariah** to speak for Him in order to **strengthen**, **assist**, and **encourage** Joshua and Zerubbabel—Ezra 5:1-2; cf. 1 Cor. 14:3.
- II. The central thought of **Haggai's prophecy** is that the building of the house of God, the temple of God, is related to the **welfare of God's people today** and to the **coming of the millennial kingdom** with its Messiah in the age of restoration—Hag. 1:2-5, 7-8, 9b, 14; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21:
  - A. In the Old Testament the **house of Jehovah**, or the **temple**, was first a type of Christ as the house of God individually, and then a type of the church, the Body, the enlarged Christ, as God's house corporately—John 2:19-21; 1 Tim. 3:15.
  - B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to **us**, the **New Testament believers**, since we are the reality of the type.
  - C. Haggai's speaking to Zerubbabel the governor and Joshua the high priest was to **strengthen** and **encourage** them and the people for the rebuilding of the temple as God's house—Ezra 5:1; Hag. 1:1.
  - D. The self-serving and God-neglecting returned captives were taking care of their houses but **not** Jehovah's house (v. 4); the word *run* in verse 9 indicates that the people were **busy caring for their own houses**.
  - E. Haggai 1:6 indicates that if we neglect the church, we will have **no** real enjoyment or satisfaction; regarding the recovery of the building of God's house, we **cannot** be neutral; we must be absolute, either taking care of our houses first or taking care of the Lord's house first—Matt. 6:33; Luke 9:57-62; Phil. 2:20-21.

Haggai speaks first to the governor and to the high priest because for the building up of the house of God there is the need of the **kingship** and the **priesthood**. The priesthood is the ministry that brings the people into the presence of God and helps them to **contact** God, **be saturated**, and even **be occupied** by God. In the building up of the house of God, there is the need of such a ministry. We do need this kind of saturation, fellowship, and oneness with God for the building up of the local churches. We do not need the knowledge of the teachings, but we do need the saturation, the oneness, the fellowship, and the living contact with God. This is not the ministry of teaching but the ministry of the priesthood, and this ministry will help us to be real priests. **We all must learn to contact the Lord and be saturated with the Lord**. This is the first need for the building up of the local churches.

Then there is the need of the kingship. The kingship is simply the **headship of Christ**, the divine authority. In the local churches the government is not like that of the world. In the world there are different types of governments. Some are run by the people, and some are run by a dictator. But the government in the local churches is neither by the people nor by a dictatorship. In the local churches the government must be the **divine authority, which is the headship of Christ, the kingship with divine authority**.

The normal situation in a local church is that of an adequate priesthood and kingship. This means that we all know how to **contact** the Lord, how to have living fellowship with the Lord, how to be saturated with the Lord, and how to be **occupied** with the Lord. We all know how to **submit** ourselves to the leadership of Christ, that is, to recognize the divine authority among the Lord's people in the local churches. If we have these two things, what a wonderful situation that will be! (*The Recovery of God's House and God's City, chapter 4*)

### Day 2 & Day 3

<i>Haggai 2:7</i>	<i>- And I will shake all the nations, and the Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.</i>
<i>Matthew 16:18</i>	<i>- And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.</i>
<i>Matthew 16:27</i>	<i>- For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.</i>
<i>Haggai 2:9</i>	<i>- The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.</i>
<i>Ephesians 3:21</i>	<i>- The latter glory of this house will be greater than the former, says Jehovah of hosts; and in this place I will give peace, declares Jehovah of hosts.</i>

- F. For the recovery of the building of God's house, God's elect were stirred up in their spirit and came and did work in the house of Jehovah; in our response to the Lord's charge, **we all should be occupied by the Lord Jesus** in the work of preaching the gospel, feeding the new believers, and taking care of others for the building up of the Lord's house, the church as the Body of Christ—Hag. 1:14; 2:7a; John 21:15-17.
- G. "I will shake all the nations, and the Desire of all the nations will come"—Hag. 2:7a:
1. This refers to **Christ**, who is the **Desire of all the nations**; even though the nations do not know Christ, they still desire Christ; for the nations to desire such things as light, love, joy, and righteousness, the reality of which is Christ, means that, unconsciously, they desire Christ—Mal. 3:1b.
  2. The coming of Christ as the Desire of all the nations **depends** on the return of God's people from their captivity in Babylon and the recovery of the building of God's house—1 Tim. 3:15; 1 Pet. 2:5.

- H. “I will fill this house with glory...The latter glory of this house will be greater than the former”—Hag. 2:7b, 9a:
1. The **glory** of God, the **expression** of God, is in the **building of God**, the house of Jehovah—Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11.
  2. In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house (Ezek. 43:1-5); the glory of Jehovah returned to the house because the building of the house was completed (vv. 2, 5); this indicates that in order for the God of glory to dwell in the church, the **church must be built up to become the dwelling place of God** (Eph. 2:21-22; 3:14-21).
  3. Ezekiel saw that the river of water of life flowing forth out of the house of God was toward the east, the **direction of God’s glory** (Ezek. 47:1; 43:2); if we do not care for the glory of God, the flow in us will be limited.
  4. In the church life the first consideration we should have is the **Lord’s glory**; the decisions in the church life must be made primarily **according** to the **Lord’s glory**—Eph. 3:21; 4:20; 1 Pet. 4:10-11; Jude 24-25.
  5. The **glorification of God** is the purpose of our service; the highest service that we can render to God is for us to glorify God by living the life of a God-man (Isa. 43:7; John 7:16-18; 17:1-4; Rom. 9:21, 23; Phil. 1:19-21a; 1 Cor. 6:19-20; 10:31); this is so that we may **express God** in a corporate, built-up way and enter into the oneness in the divine glory (John 17:22-24).
- I. Jehovah’s making Zerubbabel as a signet ring (Hag. 2:23) indicates that Jehovah **regarded** him as His representative and that He **loved** him and **trusted** him; in this matter Zerubbabel is a type of Christ, and He is the One whom God loves and trusts (Matt. 3:17; 17:5; John 3:35; 17:2); as such a person, Christ is qualified to take care of the building of God’s house, the church (Matt. 16:18).

We not only have the **seven lamps** for **burning, searching, exposing, and judging** and the **seven eyes** for **transfusing**, but also the **seven Spirits** for the **imparting of life**. Since the Spirit is the Spirit of life, the seven Spirits are mainly for imparting life. If we only had the seven lamps and not the seven eyes or the seven Spirits, we would be consumed. The seven lamps are not only the seven lamps, but also the seven eyes transfusing and infusing us and the seven Spirits imparting life into us. Praise the Lord that His enlightening, searching, exposing, and judging are for the impartation of life. He is not only the seven lamps, but also the seven Spirits.

Consider your experience. When we came into the church life, we all sensed that there was **something shining within, over, and around us**. That shining searched, exposed, and judged us. Everyone in the church life has experienced this shining that searched out and judged things that were concealed in the depths of our being. When these hidden things were exposed, we were condemned. But praise the Lord that through this judging, **life was imparted into us**. Although we might not have had the word infusion, we definitely experienced it. From that time onward, the Lord Jesus became so lovable to us. Due to this infusion, we began to love the Lord more than ever before.

This experience is for the **building**. There is only one place where we can have this kind of experience—in **Bethel**. I have the full assurance to say that if your intention is not for God’s building, you will surely be kept from having this experience. When some hear this, they may say, “The Lord is not as narrow as you are.” In some respects, the Lord is even narrower than I am; He is more strict. You cannot experience the things we are describing in this message unless you are in Bethel. Even if we have just the intention to go up to Bethel, we, like Jacob, will experience these things. Only in the **local church** can we experience the things concerning God’s dwelling place. This experience simply cannot be had anywhere else. (*Life-study of Revelation, chapter 33*)

## Day 4 & Day 5

<i>Zechariah 3:9</i>	<i>- For here is the stone that I have set before Joshua — upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.</i>
<i>Zechariah 4:10</i>	<i>- For who has despised the day of small things? For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.</i>
<i>Revelation 5:6</i>	<i>- And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.</i>
<i>Proverbs 20:27</i>	<i>- The spirit of man is the lamp of Jehovah, / Searching all the innermost parts of the inner being.</i>
<i>Revelation 4:5</i>	<i>- And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;</i>

**III. The book of Zechariah reveals that the **seven lamps of the lampstand** (4:2; Rev.4:5) are the **seven Spirits of God**, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the **seven eyes of the building stone** (Zech. 3:9) for the full expression of the Triune God and the rebuilding of the house of God:**

- A. The stone set before Joshua in Zechariah 3:9 typifies **Christ** as the **stone for God's building** (Psa. 118:22; Matt. 21:42); Jehovah's engraving of the stone indicates that when Christ was dying on the cross, He was engraved, cut, by God; Jehovah's removing the iniquity of the land in one day indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, **took away the sin of the world** (1 Pet.2:24; John 1:29):
  1. The stone, Jehovah, and the Lamb are one; Christ is the redeeming Lamb and the building stone, and He is also Jehovah; **Christ is the Lamb-stone**—the Lamb for **redemption** and the stone for **building**—Rev. 5:6; Zech. 3:9.
  2. In God's building Christ is the **foundation stone** to uphold the building, the **cornerstone** to join together the Gentile and Jewish members of His Body, and the **topstone** of grace to consummate everything in God's building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.
  3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for **God's building**—John 1:29; Zech. 3:9; Rev. 5:6.
  4. Christ is the building stone with seven eyes, the **seven Spirits**, to transfuse Himself into us in order to transform us into precious materials for God's building; as the Lord looks at us, His seven eyes **transfuse** Himself into us—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1; 5:6.
- B. For the completion of God's building, the **sevenfold intensified Spirit** is the eyes of Christ as the redeeming Lamb and the **building stone** to **observe** and **search** us and to **infuse** and **transfuse** us with Christ's essence, riches, and burden for God's building—Zech. 3:9; 4:7; Rev. 1:14; 5:6:
  1. The seven eyes of the Lamb infuse us with **Christ as the judicial Redeemer**, and the seven eyes of the stone infuse us with **Christ as the organic Savior** for God's economical move on earth through His judicial redemption and by His organic salvation for the goal of His

building—John 1:29; Acts 4:11-12; Rom. 5:10.

2. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit (Prov. 20:27; Rev. 4:5; 1 Cor. 6:17); in order to be transformed, **we must fully open to the Lord in prayer** to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life.
3. The one who experiences the greatest amount of transformation is the one who is **fully open to the Lord**; by the operation of the sevenfold intensified Spirit within Christ's seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.
- C. In His resurrection Christ, as the last Adam, became the life-giving Spirit (15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the **Spirit of life** (Rom. 8:2); hence, the function of the seven Spirits is to **impart the divine life** into God's people for the building up of God's eternal habitation, the New Jerusalem.
- D. The sevenfold intensified Spirit is the seven lamps of fire to **burn, enlighten, expose, search, judge, purify, and refine** us to produce the golden lampstands for the fulfillment of God's New Testament economy—Rev. 4:5; 1:2, 4, 9-12, 20.

The church is the totality of the **Lamb** for redemption, of the **stone** for building, of the **Lord** for administration, of the **seven Spirits** for moving, of the **seven eyes** for looking at us, and of the **seven lamps** for enlightening us. While the seven lamps are enlightening us, the seven eyes are looking at us; while the seven eyes are looking at us, the seven Spirits are moving in us. When the seven Spirits are moving in us, the Lamb is here for redemption, the stone is here for building, and the Lord is here for His administration.

This wonderful truth matches our experience in the church life. When we come into the church, the seven lamps are **shining** within us and **enlightening** us. At the same time, we have the deep sensation that someone is **watching** over us. This One who is watching over us has seven eyes. He is watching over us from every side—not only from the right, left, front, back, top, and bottom, but also from **within**. We have no way to hide ourselves. Many times in the church life we may want to hide ourselves, but we find that “the eyes of Jehovah are in every place, / Keeping watch on the evil and the good” (Prov. 15:3). Wherever we are, the eyes of the Lord are. When we were in the religious world, it might have been easy for us to hide ourselves in the gloom. But now that we have come into the church life, where are we going to hide ourselves? Nowhere! There are always seven eyes watching over us.

We also have the experience that while the seven eyes are watching over us and looking at us, what **grace, supply, encouragement, and support** are **infused** into us! The looking of the seven eyes is not mainly for watching but for transfusing. When the seven eyes look at us, the divine element is transfused into us. The divine looking transfuses the divine element! What we are fellowshiping here is not something doctrinal but is according to our experiences of Christ in the church. When we receive the Lord's transfusion, many times we have to **confess** our failures, sins, and weaknesses to the Lord. Then we enjoy the Lamb, the redeeming One. Building follows redemption. The more we confess our sins, failures, and weaknesses, the more we will be brought into the **building**, the practical and actual building in the local church. In this way, we experience the Lamb and the stone. Furthermore, when we are brought into the practical building, **we will see that He is Jehovah, the Lord, and everything to us. We will experience all that He is.** (*The Church—the Reprint of the Spirit, chapter 3*)

## Day 6

- Zechariah 4:3* - And there are two olive trees beside it, one to the right of the bowl and one to the left.
- Zechariah 4:12* - And I answered a second time and said to him, What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?
- Zechariah 4:14* - And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

- E. The two olive trees on the two sides of the lampstand signify Joshua the high priest and Zerubbabel the governor at the time, who were **the two sons of oil**, filled with the Spirit of Jehovah for the rebuilding of God's temple—Zech. 4:1-6, 11-14:
1. The two sons of oil also typify the **two witnesses**, Moses and Elijah, in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.
  2. In principle, all the believers in Christ should be **sons of fresh oil**, those who are **filled** with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus— 1:12, 20; Psa. 45:7; 46:4; 92:10; John 7:38:
    - a. The **church as the lampstand** is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.
    - b. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.
    - c. Day by day **we need to pay the price to gain more gold**, more of God in His divine nature, so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.
    - d. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, **we are actually supplying them with God**; God is flowing out from us into them—Zech. 4:12-14; John 7:37-39; 2 Cor. 3:3, 6, 8.
    - e. We all should be **olive trees**, emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.

In Zechariah 4:11 the prophet says to the angel, “What are these two olive trees on the right of the lampstand and on its left?” In verse 12 Zechariah goes on to ask, “What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?” In verse 11 there are two trees, and in verse 12, **two branches**. The two branches are part of the two trees. When the bowl of the lampstand is void of oil, the two trees will supply oil by flowing it out through the branches and into the two spouts. The oil will then flow from the spouts into the bowl, and from the bowl into the lampstand.

The relative pronoun which in verse 12 refers not to the spouts but to the branches. These branches “empty the gold from themselves.” To empty the gold is to cause the gold to flow out. The word gold here refers to the **oil**. The oil and the gold are one. The **oil** denotes the **Spirit**, and the Spirit is God. Furthermore, in typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. **Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God.** God is flowing out from us into them. We all should be olive trees emptying God from ourselves into others. In this way oil will be provided to the needy by those who are olive trees out of which God is flowing.

Let us consider further why the two trees are called two branches. In Zechariah 3 and 4 the same person, Zerubbabel, is signified by a shoot, a tree, and a branch. This indicates that Zerubbabel himself is not the source. If he were a tree complete in himself, he would be the source. However, he is a tree which is actually a branch of another tree, and that tree is the source. Moreover, Zerubbabel is also a shoot from the other tree. That tree is Christ. **Christ is the unique olive tree**, and both Zerubbabel and **we ourselves are branches**, offshoots, of Christ. To branch out is to be an offshoot. Although Christ is the unique olive tree, out from Him many shoots have issued forth. The issuing forth of these shoots is Christ’s branching out. These branches, or shoots, are now the many olive trees on earth today. Are you not such an olive tree? As bona fide Christians, we are olive trees. Strictly speaking, we are olive trees not in the sense of being separate trees but in the sense of being branches of Christ, the unique olive tree. **As branches we need to supply others with oil, that is, with the Spirit, that they may be enlivened.** Praise the Lord that in Christ we are olive trees supplying others with the sevenfold Spirit! (*Life-study of Zechariah, chapter 5*)